

The Catholic Educational Review

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SOME PROBLEMS OF THE CATHOLIC COLLEGE¹

II. THE COLLEGE AND THE HIGH SCHOOL

Among the requirements stipulated for a standard college by several of the standardizing agencies is one to the effect that the college may not maintain a high school as a part of the organization. In some instances this requirement is modified so as to permit the maintenance of the high school but only under certain specified conditions, the principal one of which is that the preparatory school shall be separated from the college, not only spatially (the distance is given in some cases), but also administratively, as regards both discipline and finances. In other words, the high school, if it is to be maintained in connection with the college, must be to all intents and purposes a separate institution. It must have its own principal, its own faculty, its own discipline and its own financial management. This does not imply that its executive officers may not be in some instances the same as those of the college, but the two establishments are in no way, except perhaps legally, to be considered as one.

The regulation outlined above has been a stumbling block in the way of recognition to many of our Catholic institutions of learning, and not a few college presidents have raised their voices in protest. The reason is that most of our Catholic colleges maintain a high school or preparatory department as an integral part of their organization and it is difficult for those in charge to see how they are to bring about a separation

¹The second of a series of articles on the problems of Catholic higher education, the first of which appeared in the June, 1922, number.

without entailing a dissolution of their whole establishment. The purpose of this paper is to discuss the reasonableness of the requirement mentioned above and to suggest some means of meeting it which are within the reach of Catholic Colleges.

One of the principal reasons that led to the formulation of this requirement was the difficulty that arose from the fact that members of the teaching staff were obliged to divide their energies between the high school and the college, to the detriment of both. It became more and more evident, as the college began to assume its present status, that the staff would have to be manned with teachers who had had special preparation, and that the training which would have sufficed for the teacher in high school would be inadequate for the professor or even the instructor in college. In this way the high school teacher was disqualified for college work. On the other hand, when men or women are specially trained for college teaching it is impossible to obtain their services for the high school. Not that they look upon high school instruction as beneath their dignity; but the demands made upon them by their college classes leave little time for the actual work of secondary teaching, not to speak of the necessary preparation for the same. As a matter of fact, the two types of teaching are radically different, and it is no easy task to be efficient in both. It was a consideration of these facts that led those interested in raising the standards of our American colleges to limit the teaching hours of college instructors to a maximum of eighteen per week and to lay down the rule that college teachers should devote their full time to college work. This phase of the question has been pretty thoroughly threshed out, and I believe most of our Catholic colleges have already made provision to meet this requirement. This has, undoubtedly, entailed hardship in many cases on account of the difficulty of maintaining a double corps of instructors; but the good results already noticeable constitute a sufficient reward for the sacrifices made. This is the first step in the separation of college and high school. Those of our colleges that have not already conformed to this part of the requirement should endeavor to do so at the earliest possible moment, since it is looked upon as an essential requisite for standardization.

A second reason that prompted the requirement under discussion was the matter of discipline. Anyone who has been associated with an institution maintaining both college and preparatory departments realizes what a serious problem the question of discipline presents. Rules and regulations laid down for college students are certainly not applicable to those of high school grade. The youth in high school, who is ordinarily under eighteen, cannot, or at least should not, be given privileges that are allowed to the college student. On the other hand, it is too much to expect the collegian to submit to the same discipline that marked his high school years. The college student is regularly older, and more responsibility should be placed upon him. This is not to say that he should be freed from all restraint and allowed to shift for himself. He is still immature and in need of guidance and direction. But he must be taught self-reliance and self-restraint. He should be made to understand that he is about to enter the world of men and must learn to play a man's part. Rules there must be, even in college, if the institution is not to become a bedlam, and such rules as are necessary should be rigidly enforced; but they should be as few as possible. In no case should they be such as to give the student the impression that he is still a child. If they are such, the result will be either open or secret revolt, and the youth will become a malcontent or a hypocrite. Often the consequences are even more disastrous. We have known of young men and women who, after spending several years under the sheltering wing of Catholic college discipline, have entered non-Catholic universities or gone out into the world and have proven unequal to the task of taking care of themselves. Of course we cannot prove anything from such cases, but one of the explanations given for this seeming anomaly is that the young men or women in question were not able to adjust themselves to the new environment of freedom so far removed from the paternal (or maternal) discipline of their college days. To return to the question at issue. Even where a system of discipline can be worked out that might be applicable to both college and high school students, the moral effect of the combination is not all that could be desired, especially where the students share

the same dormitory buildings, dining rooms, study halls and recreation grounds. Youngsters of high school age are never benefited by such close association with older students. To say the least, they are apt to become sophisticated. Neither are the older students benefited. Generally they resent the encroachments of the junior element, and the morale of the institution is apt to suffer as a consequence. For the best interests of all concerned a complete separation of establishments is desirable.

A third reason for the separation of college and high school is given from the administrative standpoint. It is argued that the president of a college, taking for granted that the institution is of sufficient size numerically to merit the name of college, has a task big enough to occupy all his attention and energy without being burdened with the responsibility of high school supervision. Perhaps at first sight this will appear an exaggeration. But, as a matter of fact, is it? It is true that, in the past, men, and women too, have done this work and have done it creditably; but at what a price! Where they have taken their work seriously, as they have in most if not all of our Catholic institutions, they have literally run themselves to death. There are so many details connected with the running of an educational establishment, so many cares and worries attached to it, that the presiding officer must be a person of splendid physique and inexhaustible energy to stand the pace for more than a few years at a time. The result has been that frequently an otherwise capable and efficient president is compelled to resign because of broken health and a new officer is put in his place only to repeat the process. Fortunately, the outcome is not always as disastrous as this.

But the one-man policy is not the best thing for any institution. No one man, whatever his qualifications, is capable of doing all this work and doing it well. A school, whatever the number of departments, is an organic whole and must, of course, have a single head. But being an organic whole, it has a diversity of function and should have a division of labor. There is no reason why, even under religious rule, the president of an institution cannot delegate part of his work to capable assistants; and unquestionably the high school, if it

is maintained as part of the organization, should have its own principal who will have direct responsibility for the running of the same. Here we have much to learn from the public school system and from our non-Catholic institutions. In the former, the superintendent is what his name implies, a supervising officer only. The immediate care of each school unit in the system is delegated to the principal. In the latter, while the president has large, almost autocratic powers, he is not burdened with the direct care of the several departments which go to make up the institution. The very organization of the Church gives us a precedent in this matter. While the Pope is a monarch he does not directly attend to the affairs of the whole Church but has his delegates in the person of the bishops. Neither do the latter attempt direct supervision of the whole territory committed to their care but sub-delegate jurisdiction to their priests. A similar division of labor should be introduced into our educational institutions where it does not already exist.

The separation of the two units in the matter of finances may not seem so important. However, it has its justification. Every business establishment that is made up of different departments has a system of checking up on them so that the manager may know which are paying and which are being maintained at a loss. Would it not be advisable from a business standpoint to have such knowledge of the departments in our educational establishments? Does the college pay? Does the high school pay? If either does not, why maintain it? But, it will be said, we are not running our institutions to make money. Of course we are not, but neither are we running them to lose money; and, if we are losing, it is well to know just where the leakage occurs so that we may put a stop to it. No system of finance, where all the revenues go into a common fund from which all the expenses are paid, will furnish us with this information. The only way to obtain it is to keep separate accounts. This is not such a difficult task as may at first appear. It is in reality only a matter of bookkeeping which at most will entail the hiring of an extra clerk or two in the business department.

Thus far we have not found any insurmountable obstacle in

the way of our conforming to the regulation we started out to discuss; but when we come to the actual spatial separation of the high school from the college we meet a difficulty that is not easily overcome. The buildings in our educational institutions are so constructed that the preparatory department is an integral part of the whole, and the only way we can conform to the letter of the law is by the erection of a new building or group of buildings. Such a solution is, unfortunately, out of the question in most cases. Catholic colleges are not in possession of Aladdin's famous lamp that they may make buildings arise over night. However, it strikes us that if our colleges were to conform to the other phases of the requirement they might possibly obtain a stay of proceedings, so to speak, with regard to this particular condition. In the meantime the authorities should keep the regulation in mind and the building program for the future should make provision for the separation.

There is another solution of the whole matter which the writer hesitates to suggest, as it is apt to appear too radical, but which has been discussed more than once in Catholic educational circles. It is the absolute separation of the college, properly so-called, from the high school or preparatory school. In other words, an institution should be one or the other, not a combination of the two. There is an opinion current that many of our colleges can be called such only by courtesy. A survey of our institutions will reveal the fact that often we have a college with an enrollment of less, sometimes much less, than the required number of one hundred students, to which is attached a preparatory department that is anywhere from two to three times as large numerically as the college. The result is that we have what was characterized by one of the speakers at a recent meeting of the Catholic Educational Association as "a case of the tail wagging the dog." This condition of affairs is undesirable enough in itself, but it is often complicated by the fact that there is maintained, in addition, a grammar school at one end and a seminary or community normal at the other; so that we have in the one establishment every type of student from the child of the primary school to the youth of the university.

Now it stands to reason that few, if any, of our teaching organizations are equipped to carry out successfully such a pretentious program in one institution. Even if it were possible to maintain a plant sufficiently well equipped from a material standpoint to take care of these different grades of students, it would still be impossible to provide it with properly trained teachers. Would not a division of labor here also result in greater efficiency? Why cannot a teaching organization take stock of its resources both in teachers and equipment and, after deciding what particular grade of educational work it is capable of carrying on efficiently, limit itself accordingly and turn over the other phases to those who are in a position to take care of them? If an institution is prepared to do good college work and can secure a sufficiently large enrollment, then, by all means, it should continue to function as a college. If, on the contrary, the organization finds difficulty in maintaining a properly trained college staff; if the equipment is not up to standard and funds are not available for making it so; if for any reason the required number of students cannot be obtained, why should the organization not be satisfied to relinquish the college department and devote its energies to the building up of a strong preparatory school? Would it not be better to maintain a first class high school than to attempt to maintain a second class college? Would not such a procedure help to raise the standard of Catholic education generally?

I know there are serious objections to such a plan. No institution that has been known as a college wishes to be degraded to the rank of a preparatory school. In fact, the tendency is all in the opposite direction. Most of the colleges aspire to the name and rank of a university while the preparatory schools or academies, as they are called, desire to take on the character of a college and will leave no stone unturned in their effort to do so. Rome has put a check temporarily to the above-mentioned aspirations of the colleges, but as yet no authority has interfered with the ambitious plans of the academies. Nor should there be any such interference if the conditions of the school justify its wider development. But if there is no justification for such growth, if the preparatory school

can furnish no guarantee of its ability to maintain a standard college, then it should not be allowed to expand. In like manner, the institution that cannot meet the present-day requirements for a standard college should be obliged to confine its labors to the preparatory school. I am not talking here in the interests of this or that particular school. I am talking in the interests of Catholic education in general; and I believe the plan outlined would increase the efficiency of Catholic educational effort at least 100 per cent. To quote an unknown author: "We might accomplish a great deal more (in the line of education) if we were not so anxious about who should get the credit."

One of the reasons often given for the maintenance of the high school or primary school as part of the institution is that it acts as a "feeder" to the college. It must be admitted that this argument has some force, but it is not as cogent as is generally supposed. It is natural that students trained in the preparatory school of an institution should, when the time comes, enter the college department of the same. That they frequently do so cannot be denied. However, the leakage from the preparatory department is a matter of concern in most institutions. It would seem that many of the students tire of the one atmosphere and seek another environment. The student who makes his whole course, high school and college, in the one institution is apt to be rather narrow and, to a certain extent, provincial in his views. Hence it might be a better plan if the preparatory school were to act as a "feeder" to one or more institutions of standard college grade, even though the latter are maintained by different religious communities or organizations. Under such an arrangement it would be possible to maintain, in a given diocese or state, one first class college for men and another for women, each drawing its students from the respective preparatory schools in the region. Where the Catholic population is sufficiently large the number of such colleges might be increased to meet the demand. The fact that the latter are conducted by different religious communities should not enter into the question at all.

There is what might be called an intermediate solution to the problem we have been discussing that has already been

adopted by some of our institutions. This is the organization of what is known as the Junior College. Most of my readers are no doubt familiar with this institution. Where conditions do not warrant the maintenance of the regular college course of four years it is often found that the institution can carry on the first two years of college work without difficulty. Such a plan does not entail the necessity of maintaining a full quota of college instructors, the number of students need not be large, the expense is very much reduced, and the question of meeting the requirements for standardization is consequently much simpler. Now there is no doubt but that many of our Catholic institutions which are not in a position to meet the requirements for a standard college are sufficiently well equipped for the work of the junior college. The adoption of the plan would permit them to retain their organization practically unchanged except that instead of carrying their students through to the attainment of the bachelor's degree they would graduate them at the end of their sophomore year and send them to one or other of the senior colleges for the completion of their course. Under present regulations students, after finishing the work of the junior college, provided their course has been properly arranged, may enter at once upon the study of medicine or law without the necessity of obtaining a degree. In like manner they are granted admission to the seminary where they may begin the study of philosophy. Moreover, most of these professional schools have the courses of study so arranged that the student may obtain his bachelor's as well as his professional degree. Many of our seminaries likewise are in a position to award degrees at the completion of the course in philosophy. Hence, the junior college, by maintaining two or, at most, three courses of study, may serve as a "feeder" to the universities or professional schools and, by the character of students graduated, build up a reputation that will far outweigh any advantages that might be attached to the name of a senior college.

The remarks made above apply with equal force to the educational establishments conducted by men and those under the direction of the various religious communities of women. The latter are often shorthanded in the matter of teachers on ac-

count of the demands made upon them by the parochial schools. Yet we not infrequently find their colleges a combination of college, high school, grammar school and community normal; and these well-meaning women are attempting to do all this work and to compete with institutions that are devoting all their energies to one or other phase of this complex program. A distinguished member of the Hierarchy, after visiting such a convent school recently, commented on this condition and was heard to remark: "What a pity!" What a pity indeed that any community of women should attempt that which is unquestionably beyond their powers! Now the elimination of the college department in many of these cases would result in a reduction of the work and a consequent improvement in the same. The loss of revenue would likely be made up in some other way, as many of the teachers would be released for other kinds of work.

The question of the primary or grammar school is always a serious one. Despite all that has been said and written on the necessity of home training and its influence on the character of the child, many of our Catholic parents prefer to send their children to a boarding school long before they have finished the grades. At times such an arrangement is made necessary by the death of one or other of the parents, especially of the mother. Whatever the cause, the fact is that we must have private schools for young children of this type. Such a school, however, should not be maintained by any institution professing to do work above the high school unless, perhaps, as a model school in connection with the community normal when it may serve a very useful purpose. Under any other circumstances, except where sisters devote themselves especially to this kind of teaching, the primary school, far from being an asset, is a detriment to an institution, bringing down upon it the unkind, though not altogether untrue, characterization of a high-toned orphan asylum.

The writer is aware that many of the views set forth in the preceding pages will be looked upon as radical and will meet with strenuous opposition. However, these views are not his alone; he has simply endeavored to put into form the expressions of opinion that he has heard from many sources on many

different occasions. The object in presenting them here is to offer a possible solution to some of the many difficulties that beset the Catholic college. He is convinced that the separation of the various educational units will be forced upon us ultimately by outside authority and suggests that we take steps to make the necessary adjustment ourselves without waiting until we are compelled to do it. Finally, he thinks that the plan outlined will contribute to the greater efficiency of our Catholic educational system in the United States, and this is the goal towards which we are all striving, no matter what may be the means we take to reach it. We have accomplished excellent results so far despite our handicaps, but it is open to question whether these results are commensurate with the cost. We have made splendid efforts, but only too often they have been wasted by reason of our lack of organization. We have maintained a large number of institutions, but in many cases, to use a business phrase, we have been simply increasing the overhead without increasing the profits. A little more genuine cooperation, a pooling of resources and a united effort would fortify the position of Catholic education in such a way that it would be able to resist all the onslaughts of the forces that militate against it.

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THE PROPER ATTITUDE TOWARDS INTELLIGENCE TESTS

The present attitude towards intelligence tests varies from rash enthusiasm to black scepticism. This situation is, of course, quite natural, for the very novelty of these tests must almost of necessity give rise to two opinions, the one uncritically favorable, the other unsympathetically opposed. Add to this the importance for education which the use of intelligence tests has assumed during less than a quarter of a century and you have sufficient, even if not all, reasons for partisanship. Still it is not difficult to show that both extreme views are theoretically unjustifiable and practically harmful to the progress of education.

An intelligence test is a scale or measure, and, as such, it presupposes that what is tested or measured has quantity. It rests on the principle, "Whatever exists at all, exists in some amount" (Cfr. E. L. Thorndike, *The Seventh Year Book of the National Society for the Study of Education*, Part II, p. 16). And this axiom is certainly valid in empirical science. Again, it is in the amount of each ability that human beings differ. For the same fundamental capacity or group of capacities belongs to every individual by reason of the fact that he is a human being.

But the intelligence test as a scale or measure is purely arbitrary. The average intelligence of a very large number of ten-year-old boys is taken as normal for that age. An amount greater than average in a ten-year-old ranks him as superior, near genius, genius, and so on. A quantity below average makes the subject subnormal—dull, borderline, or feeble-minded. Yet no one really knows in an ultimate way how much intelligence a ten-year-old should have. To call the average normal is arbitrary. Yes, but are not all measures arbitrary? Yet they make science and commerce humanly possible. And, as long as the relativity of the unit of any scale is recognized, it need have no disastrous consequences and can serve useful purposes. In this country we buy cloth by the yard; on the Continent of Europe they buy it by the meter.

Both units are arbitrary and relative. Yet either is better than a mere guess.

A more fundamental question is: What is measured? The answer usually states that general intelligence is measured. But what is intelligence? Psychologists, who are expected to know this, give us quite a long list of different answers. According to Wassmann intelligence is "the power of perceiving the relations of concepts to one another, and of drawing conclusions therefrom" ("Instinct and Intelligence in the Animal Kingdom," p. 23). Spearman and some others consider general intelligence a unitary central tendency. Thorndike, on the contrary, regards it as a group of related capacities. Still, all these divergent definitions agree in considering intelligence something native, an inborn endowment.

On the other hand, it must be admitted that native ability cannot be measured directly, but only indirectly; i. e., by measuring something acquired through the agency of native ability. This product of innate intelligence is sometimes called acquired intelligence. (Thus, Colvin, *The Present Status of Mental Testing*, Educ. Rev., Oct., 1922, p. 201.) Probably knowledge or accomplishment would be a less confusing name. At any rate, accomplishment is directly measured and the amount of native intelligence therefrom.

Here arises an objection that is very frequently urged against mental tests, namely, the fact that the tests depend so much on language, with the consequence that ability to use a certain language—for example, English—is measured rather than general intelligence. To be sure most of the tests commonly used do employ language to a very large extent. Some few, however, employ very little or none save in the instructions. A sample of the latter is Myers' Mental Measure, designed for all grades from the kindergarten to the university. (Cfr. "Measuring Minds," by Caroline E. and Garry C. Myers.) But even where language is extensively employed in the tests—as, for example, in Haggerty's Intelligence Examination, Delta 2, and in the Army Alpha test—the language ability of the group for whom the test has been designed is taken into consideration. Only such proficiency in language is required by these tests as can reasonably be expected in the group for which the test was

constructed. For this reason the Army Beta was drawn up; it was intended for foreigners and illiterates. And success in it does not depend upon knowledge of English, as even the instructions are independent of language, being given entirely by pantomime and demonstration. Again, no one would maintain that Haggerty's Intelligence Examination, Delta 2, would be a suitable test of the intelligence of Hindu boys. Thus, while it must be admitted that there is an error of practice involved here, still wherever the tests are used with subjects for whom they were designed the error becomes so small as to be negligible. To be sure such a judicious use of tests demands skill and training on the part of the examiner. And, as a matter of fact, only those trained in giving tests should attempt it. But more about this later.

Another weakness that can probably be found in all tests is the error of sampling. Mental tests claim to measure native endowment, and they strive to do this by measuring a certain number of accomplishments (acquired intelligence). Yet no one really knows how many of these accomplishments it is necessary to measure in order to secure an accurate gauge of general intelligence. And as a matter of fact the number employed is probably insufficient in many cases. For the vast majority of the intelligence tests in common use are limited to literary-academic, i. e., school, tasks. Yet a great many illustrious and many more successful men and women were regarded by their teachers as failures in school. Among illustrious school failures may be mentioned Linnaeus, who was judged unfit for any profession by his gymnasium teacher. (For this and the following names and for the citations see Swift, "Mind in the Making," Chapter I.)

Charles Darwin tells us in his autobiography that he "was considered by all his masters and by his father a very ordinary boy, rather below the common standard of intellect." Napoleon Bonaparte finished military school forty-second in rank. Alexander von Humbolt said of himself "that in the first years of his childhood his tutors were doubtful whether even ordinary powers of intelligence would ever develop in him, . . ." Robert Fulton was considered a dullard because his mind seemed occupied with things outside of school.

The chemist Priestly had "an exceedingly imperfect education." Pasteur "was not at all remarkable in school. Books and study had little attraction for him." M. Pierre Curie, the co-discoverer of radium, "was so stupid in school that his parents removed him and placed him under a private tutor." Allowing for the exaggerations of biographers, this list, and especially when enlarged to the proportions which historical facts would make possible, is too significant to be set aside as the names of an abnormal minority.

Consequently, it may well be admitted that the ability to learn school subjects is not coextensive with general intelligence, and that failure in school (even apart from moral or disciplinary defects) is not synonymous with feeble-mindedness. The more so, since feeble-mindedness is, from a legal point of view, commonly defined and determined (except where intelligence tests have come to be used) by the absence of ability to get on in life, by the want of the capacity to make a living, etc.

Still, granting that intelligence tests do measure learning ability rather than general intelligence, is this really such a serious weakness? As generally used with those attending school, the very purpose of the tests is to determine whether and in how far the individuals examined can learn the matter taught in the school curriculum; whether our schools teach the right matter is another question. Thus, from this practical point of view, intelligence becomes identical with learning ability and even with ability to learn school subjects. (Cfr. Colvin, "The Present Status of Mental Testing," *Educ. Rev.*, Oct., 1922, p. 201.)

Now, if it is found that an individual lacks ability to learn school subjects, there is no use of trying to educate him beyond his ability, any more than to attempt to train the blind in the art of painting. What should be done in a case of this kind is to employ other tests to discover what ability, if any, the subject possesses, and then to train that ability. In this connection J. L. Stenquist's paper, "The Case for the Low I. Q." (*Journal of Educational Research*, November, 1921), is interesting. During 1919-1920, several hundred boys in a New York city public school were given the following intelligence

tests: National Intelligence Test A and B; Haggerty's Intelligence Examination, Delta 2; Otis Intelligence Test; Myers' Mental Measure; and Thorndike's Visual Vocabulary. The results of the six tests were pooled, giving equal weight to each, and the final rating was called the composite intelligence score. The same boys were next given a series of mechanical tests, consisting of two assembling series and of two picture tests. The mechanical tests intercorrelated on the average between 0.6 and 0.7. But if the four mechanical tests are combined into one average T-Score, and correlated with the intelligence rating, the r drops to 0.21 plus or minus 0.04 for 275 seventh-grade and eighth-grade boys. There is then low correlation between the two kinds of ability. And "an individual's position in general intelligence is thus shown to be largely independent of his position in general mechanical ability and aptitude." A person may then have a low I. Q.—low intelligence rating, poor ability to learn—and still have mechanical ability. The same may be true of other capacities.

A further consideration is that no stigma should attach to the individual who receives a low score from even carefully administered intelligence tests, as Stenquist points out in the same paper. For he may possess other abilities that fit him for a useful position in so highly complex a society as that in which we live. Of course the stigma is largely due to public opinion in a social organization where every child does attend or is supposed to attend school. Still, the caution might well be heeded by the enthusiasts for intelligence tests.

From what has been said it is, I believe, fairly obvious that mental tests should be employed only by those who are trained in their use. If technical knowledge is necessary for one who measures land, surely special training is a requisite for one who measures minds. This is especially so, since, in the hands of amateurs and of the incompetent, intelligence tests are almost certain to do harm. For they are not absolutely certain standards, but fairly accurate means of prognosticating what the individual will be able to accomplish in the future. Hence, when used by experts, they have a real prognostic value.

And it is precisely this prognostic value that makes mental tests of use in school administration. In the primary grades

all pupils are taught the same matter. Yet all cannot learn this matter with the same facility—every one admits that. Consequently, if all the pupils of a given grade are made to proceed at the same rate, some are forced to overexert themselves, while others are allowed to spend a part of their time in idleness. As a rule, I believe, teachers try to strike an average rate of progress, i. e., that amount of matter is presented which is suitable for the average pupil of the class. But this is too fast or difficult for the dull members of the group and they become discouraged; it is too slow for the bright pupils and they grow indolent. This fact no doubt accounts for the many cases in which the bright pupil is later found to be lazy. Evidently there should be gradation even within the grades, wherever this is possible. And for such a classification of pupils the use of intelligence tests has proved successful.

The same is true in high school, with the addition that, in so far as specialization begins, other tests should be employed for the purpose of detecting the presence or absence of special ability in particular fields. In this way vocational guidance is greatly assisted, much time and money saved, and lives made useful that otherwise would be a drag on society.

With college students the work done up to the present has been largely tentative or carried on for purely scientific purposes. (Cfr. G. M. Whipple, "Intelligence Tests in Colleges and Universities," *The Twenty-First Yearbook of the National Society for the Study of Education*, part II, pp. 261-262.) Still, at Ohio State the results of intelligence tests have been used by the deans in consultations with individual students regarding their school accomplishments. "At Michigan, the results of the tests of probationers were submitted to the administrative authorities, and have been used as one source of guidance in determining whether a given student should, or should not, be permitted to continue his university work. At Brown there exists a much more elaborate machinery for utilizing the intelligence tests. The results are made use of by a special committee whose function is to guide and counsel students in the selection of courses and in the choice of their life work." (*Ibid.*, p. 261.) At the University of Idaho, intelligence tests, together with a psychological clinic, are used in

gathering data for use in advising students. At the College of Saint Thomas, the results of intelligence tests given to freshmen in the Departments of Commerce and of Education are placed in the hands of the respective deans as one source of information to be employed in consultations with individual students regarding their classroom performances and their life work.

The practical value of intelligence measurements is, then, fairly well attested. And so long as their limitations as well as their utility are recognized they will doubtless render great service to education.

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A SYSTEM OF RECORDS

This brief discussion of the record system used in the Toledo Diocese is prepared, not with the thought in mind that it may be better than that used in other school systems, but rather as a small contribution to that wholesome exchange of ideas so much desired.

Before describing the system in use, it might be interesting to know the circumstances which led to the present adoption.

REASONS FOR THE ADOPTION

One situation was constantly arising which demanded serious attention. It frequently happened that pupils transferring from one school to another, even though both were Catholic schools, came as total strangers to the new school. Vital as it was that the new school have the child's previous record, there was no regular method of obtaining it. This necessitated relying entirely on the child's statement in the matter and was most unsatisfactory.

A second consideration, which merited serious thought, was the great difference in the nature of records kept. This lack of uniformity made it almost impossible to use the information which was at hand for any general purpose.

A third feature of the situation concerned itself with the apparent annual loss of pupils from grade to grade. No grade seemed to be spared. As nearly as could be learned by comparing class totals from year to year, the number dropping out annually amounted to over 2,000 children exclusive of the eighth grade. This condition demanded a remedy, and yet it was impossible to even formulate a plan of attacking the problem until it was learned what happened to this large group of children. With these facts in mind, steps were taken toward the adoption of a uniform system of records.

METHOD OF PROCEDURE

Records in use in the various schools of the diocese were collected, as well as complete sets of those used in various public school systems. The aim was to adopt only such rec-

ords as were necessary to achieve the desired purpose, and to avoid, as far as possible, whatever would put extra burden on the teachers.

The following forms were selected and introduced into all schools:

1. An individual record sheet for each pupil, to be kept in a loose-leaf binder in the classroom. On this sheet is recorded the pupil's age, address, parent, etc. Here the tardy and absence record is kept day by day, and the final grades for each six weeks. Each sheet has space for one year's record. Space is also provided for intelligence tests and standardized educational tests.

2. A permanent record card on which full data about the pupil are entered, as well as final grades. This card is kept in the office and stands as a compact record of the child for all years to come.

3. A uniform grade card was also adopted. As has already been mentioned, the six-week system of reports was chosen instead of the monthly system. According to this method each semester is divided into three six-week periods.

4. For large schools a simple office card was drawn up, giving the necessary data in case of writing to parents or other references.

5. In addition to these, uniform notifications to parents in case of pupil's absence, or in case of backwardness in studies, were made out.

The work of the teachers has not been increased by this system. The only cards that must be filled out new each year are the individual record sheet and the grade card. The permanent record card and the office reference card are kept from year to year.

ADOPTION

Little difficulty has been experienced in having the forms adopted. The schools were notified in the spring to avoid having new stocks of local forms printed because a uniform adoption was planned. When the new forms were ready in September nearly all schools immediately ordered the necessary supply. In fact the system seemed to be much ap-

preciated, and met with criticism or opposition only in one or two cases.

IN THE SUPERINTENDENT'S OFFICE

A card index is kept in the office of all children in the school system. On these cards are entered the grades for each pupil taking the diocesan examinations in January and June. The cards are arranged in the file according to schools, each school being divided up in its respective grades.

HOW THE CHILDREN ARE FOLLOWED

With the opening of school in September each principal sends in a complete list of pupils according to grades. On this report is given the child's name, date of birth, and, if the pupil has come from another school, the name of the school last attended. The pupils are identified in case of doubt by the date of birth.

With this report it is possible to move the cards of all who have been promoted to the next grade, and to check any who may have dropped out of school during the summer. When this correcting of the file is complete and the cards of those who were in the file for last year but do not appear on the current report are isolated, there is a full record of the present attendance on hand. From these cards a list is made out for each school of such pupils as seem to have dropped out during the summer and is mailed to the school to have the principal or teachers state where each child is to be found this year. The respective schools have very little difficulty in obtaining this information, and when these lists have been returned to the office there is a full record of the losses during the summer.

Let me deviate from the narration long enough at this point to state the data thus collected for last summer. I can give the facts only from the fourth to eighth grade, since our records previous to this year did not include the grades below the fourth.

Total enrollment in the diocese—fourth to eighth grade, 9,121

Total withdrawn including the eighth grade..... 1,891

Causes of Withdrawal:

Eighth grade graduates	1,083
Public school	360
Business college	1
Out of diocese	164
Home	96
Work	139
Dead	6
Not accounted for	52
Total	1,891

We have this information not only as regards the system in general, but we have it regarding each school and can locate the larger losses as well as the cause of the loss.

LOSSES AND TRANSFERS DURING THE YEAR

In order to place information regarding pupils transferring from one school to another at the disposal of the school to which the pupils go, as well as follow up those dropping out during the year, we use the following method:

Immediately upon the withdrawal of a pupil from a school that school sends to this office the pupil's individual record sheet, his report card and the office reference card, stating cause of withdrawal, and if the pupil has gone to another school the name of the school where he will probably enroll.

On the other hand, we have a printed form, a stamped post card, on which each school reports at once the name of any new pupil enrolled, giving date of birth and the school formerly attended. As soon as this latter card comes we at once forward to the school now attended the child's record at the previous school. In case either school fails to send in the reports, a form letter is sent either asking for the child's record or inquiring whether he has not yet entered the expected school. It has happened a number of times this year that our form letter was the first notice that a school had of a pupil having moved away, or of one having moved into the vicinity. We have by this means been able to trace many Catholic families and inform pastors of new families entering their territory.

EIGHTH GRADE

It has been possible likewise to furnish the Catholic high schools of the diocese complete lists of eighth-grade students, together with their previous scholastic record.

In addition to this we have traced all our eighth-grade children, and it might be interesting here to note what has become of last year's eighth-grade pupils.

<i>In Toledo</i> , total enrollment	519
Central Catholic High, Toledo	197
St. John's, Toledo	65
Ursuline Academy, Toledo	44
Notre Dame Academy	44
Public High Schools	63
Business College	16
Work	42
Home	24
Dead	1
Novitiate	1
Other Catholic high schools	5
Moved away	9
Not accounted for	8
Total	— 519
<i>Outside of Toledo</i> , total enrollment	564
Catholic high schools	266
Public high schools	211
Work	45
Home	28
Dead	1
Novitiate	5
Moved away	14
Not accounted for	4
Total	— 564

One glance at a report of this kind is sufficient to show how valuable this information is. It gives a clear concept of what is being accomplished along the lines of Catholic high-school education. But it gives more, it tells where Catholic high schools are needed and what parishes are sending their children to Catholic high schools.

PUBLIC SCHOOLS

During last summer a total of 360 children left our schools and went to the public schools. Since the opening of the

present session in September, 77 have gone to public schools. On the other hand, 935 came into our schools from public schools this year.

As yet we have not begun to make regular notification of transfers to the various public school systems within the limits of the diocese, but the matter has been taken up with the public school authorities, and it is planned to do this as soon as adequate contact can be established.

WORK INVOLVED

One would imagine that keeping records of this kind would require a great deal of office space and extra labor, but such is not the case. In a school system the size of ours, *sc.* with 20,000 children, the card files necessary do not occupy more than a few feet of office space, and the entire matter of keeping the records up to date occupies only a portion of the time of one person in the office here.

CONCLUSION

In conclusion it would be well to remark that, while the task was undertaken with some little misgiving, it has succeeded better than was anticipated. The amount of labor involved has been less than was looked for, and the aims desired are being accomplished as satisfactorily as could be expected.

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THE HISTORICAL CONTENT OF THE ADVANCED RELIGION COURSE

"Life contains no information!" In our grim seeking after humor if haply we may find it, we may from time to time come across this proud boast blazoned forth on the promotion page of the much-read weekly of the name. How would it do to carve some similar inscription over the portals of our educational institutions? Facts, facts, facts; of the formidable collection of them which we tuck neatly into the brain-cases of our juvenile patients by the familiar trepanning and other neolithic processes, how many are worth knowing, and how many should instead, after proper embalming and shrouding, have been decently buried within the pages of an "Encyclopedia of Useless Information?"

In order to help kindle and keep alight the religious fires, the religion course must beg, borrow or steal a goodly supply of the products of the mines of Christian history. The factual and informational output of these mines is well-nigh limitless. The religion course must therefore beg, borrow, or steal discreetly. It must select. What, then, should it leave, and what should it take? The following paragraphs are an attempt at a provisional and partial answer to this question. The suggestions to be made are based on a decade or more of classroom experiment by the writer.

1. Most textbooks of American history treat mainly of the history of American political life and institutions rather than of the history of integral American life. Man, including the American species, is a political animal, but is much more besides. History should be interested in cabbages as well as kings. Most, if not all, our commonly used textbooks of Church history treat mainly of the career of the Catholic Church as a world-wide organization rather than of the career of the Catholic Church as the sanctifier of humanity. They are concerned mostly with what we might call the external, public, dynastic, political, or international life of the Church. They scamp most other phases of her life.

After all, is not the history of Christianity the history of

the Kingdom of God among men, the narrative of the action of the Holy Spirit in the life of the Christian commonwealth and in the lives of the Christian multitudes? The Church is the mystical body of Christ, and her history is the record of the energizing of the spirit of Christ through His mystical body. Her history is, in other words, the record of the influence and changes wrought in the hearts and ways of men by the grace of God. Every human relation and every human institution has felt the shock and impact of this mighty supernatural force.

The spirit and works of charity, the family and home, chastity, property, free and slave labor, recreation, human life and health, civic and international relations, religious and political liberty, knowledge and education, science and the arts, morality and religion—all these primary human pursuits and interests and institutions have undergone profound changes because a Babe was born to us in Bethlehem. All should receive due attention in our textbooks of Church history. Christian history, therefore, that confines its attention to external dynastic things comes very near being the play without the prince. Do our current textbooks of Church history measure up? Some of them, it is true, make a feeble concession to the view advocated by devoting a chapter or two to *some* phases of Christian influence as exercised during *one* period, the later Middle Ages. But why should one period be singled out, and why should the emphasis even here be confined chiefly to certain limited fields such as that of the arts and sciences and education?

Should not *all* phases of Catholic life be set forth and be set forth for *all* periods? Moreover, the now neglected phases are often just the ones that are closer to the daily life and interests of the boy and girl and that can most easily be presented in textbooks and classroom instruction in a manner that holds attention. The Church history course is, we all recognize, already overcrowded. The simplest solution is: Make room for a more adequate and balanced treatment by crowding out some of the less important present content.

The foregoing view is proposed a bit dogmatically, perhaps. The writer desires, however, merely to offer it for discussion.

It, in addition, seems to concern the history course rather than the advanced religion course. Its bearing on the latter will be dealt with in the second part of the present article.

2. Church history should bring out in bold relief what Christianity has done and is doing for the sons of men. It should answer the question: What has Christianity contributed to the temporal as well as to the eternal welfare of the human race? What, for example, has she contributed to the promotion of charity and the works of mercy, to the stability and sanctity and happiness of the home, to respect for human life, to industrial justice and economic freedom, and so forth?

The modern American mind asks of any institution, human or divine, not, What are you? or, What do you teach? but, What have you done or left undone? Nor is the American mind singular in this. The Orient is today challenging the Christian missionary from the Occident on the same issue. And even on the primitive cultural levels,

By all ye will or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your God and you.

"By their fruits you shall know them."

What have been the "fruits" of Christianity? What has it done and what is it doing for humanity? What has it done and what is it doing for you and me, for us of today? History that answers these questions in the concrete fulfils one of its essential tasks. But it does more. It fans and feeds the fires of loyalty in our students. For loyalty is the child of gratitude. It arises out of the recognition of service rendered.

3. Contemporary church history should receive a very large share, and perhaps the lion's share, of attention. Is it good pedagogy to recount in detail the efforts of the medieval Church to lessen warfare among men by means of the Peace of God and Truce of God, and at the same time to overlook our recent Catholic labors for the establishment of international peace and amity? Is it not poor policy to laud the medieval guilds to the skies while we pass over in silence the

great Catholic social and industrial movements that are now under way on both sides of the Atlantic?

We are the children of our times. The thirteenth was a great century, but we are living in the third decade of the twentieth. And we judge institutions less by what they have done or left undone in the past than by what they are actually doing or leaving undone in the present.

Moreover, we of America have not a highly developed historical sense and interest. Our students live in the present and their interest is keenest in contemporary events. By way of illustration, the writer may mention that, while questions concerning present-day religious liberty in its various aspects are frequently brought up by students in his classes, he has never yet received a single inquiry or question in reference to the Inquisition. That is, in the language of the campus, "ancient history," or "old stuff." Not that American boys and girls have no interest at all in the past. Under skilful guidance a whole class can often be aroused to a keen interest in past history if the teacher is deft at clothing the dead bones of the past in fleshly garments and at making the men of yore walk the earth again in their habits as they lived. But the interest in contemporary events is certainly more spontaneous and, other things being equal, more keen and alert.

4. The failures of Christianity should be honestly and frankly faced. Over against the success of Christianity, for instance, in largely stamping out divorce and suicide, we have to chalk up its comparative failure to meet the challenge of international warfare.

It is not sufficient to say that the fault lies with humanity for not trying the Christian solution. The fact of the relative failure stubbornly remains. And it is neither honesty nor good policy to evade the fact simply because it is unpleasant. We may, however, quite legitimately recall and emphasize the general idea that Christianity is like an athletic coach and at that like a coach who cannot select and choose his raw material. Credit and blame are due the coach, not in proportion to the gross tally of victories and defeats for the season, but in proportion to the net improvement or lack of improvement made by him in the raw material placed in his hands.

Moreover, it is good educational policy to drive home to our students that, although the Christian generations that have gone before us have accomplished much towards the establishment of the Kingdom of God on earth, much still remains for us of today to do and to contribute. We of the twentieth century team must play our parts to win.

5. In order to bring out in higher relief the beneficent action of Christianity upon mankind, a certain amount of illustrative material may well be taken from pre-Christian and pagan sources. For instance, the Christian concept of the sacredness of human life can be emphasized by contrasting it with the ruthlessness towards the newly-born often shown in precept and practice by the most humane and high-principled pagan moralists of Greece and Rome or by some of our own barbarian ancestors or by many present-day non-Christian peoples, civilized and uncivilized. Catholic condemnation of superstitions can well be illustrated by the loose tolerance among many non-Christian peoples of superstitions that gravely harm human welfare.

The foregoing paragraphs outline the historical material which in the writer's view should be brought before our students in Catholic high schools and colleges. The further question now arises: Where and how should this historical material be presented?

Naturally, the Church history course should do its part. It is not doing it now. Since it is not doing its part, the burden devolves upon the religion course. Even were the history course doing its part, the burden should perhaps be shared between the two courses. At any rate there should be close correlation.

We are, however, here concerned with the part to be taken under existing conditions by the advanced religion course. Two methods of presentation therein are open. The writer has used both.

One method is to combine moral and historical content in the same year. For example, when treating of the moral obligation of care of the sick, treat also of the work done by Christianity for the relief of illness; or when treating of the duty of chastity, treat also in connection therewith of the

historic labors of the Church in the cause of purity. Each sub-heading of the year would thus be given both moral and historical exposition.

The alternative method is to devote a whole year, preferably the third or fourth year, of the four-year course to the historical treatment of the effects of Christianity upon mankind. If given in the third or fourth year, this historical course can be made to serve incidentally as a review of the moral course previously given in the first or second year. The historical treatment should follow the same topical order that was followed in the moral course.

As implied throughout this paper, the topical rather than the chronological exposition of Christian history is suggested, at least for the exposition given in the advanced religion course.

The writer, moreover, feels strongly that it is better pedagogy to treat each topic in reverse chronological order. Begin with the present and work back. Begin also with the near-at-hand and work out. For example, if we are dealing with Christian care of the sick, we could of course begin with the care of the sick among the Jews and pagans, and from this starting point gradually work up through the centuries to the present. But is it not better to begin with present-day facts that are near to us, and work outwards and backwards? Start with the works of mercy for the sick that are being carried on today in our own parish, community, diocese, or country. Call attention first to such work under Catholic auspices, then to such work under state and non-Catholic auspices. Next rapidly review the work of other countries and of the whole world. Finally trace back our contemporary hospital, nursing, sanitary, and research work through the modern, medieval, and Greco-Roman periods of Christian history to its source in the teaching and example of Christ. Incidentally touch upon non-Christian care of the sick by way of contrast.

One further suggestion may be made in passing. Is it not worth while, either at the beginning of or during the historical course, to ask the students to write papers on some such topics as the following: What has your Catholic religion done for you? In what ways has it helped you to be better? How

has Christianity helped to satisfy your needs in life and to protect your rights? What are Catholics accomplishing in your parish, community, diocese, or country? The pedagogical purpose and value of such papers is obvious enough.

The final question that arises is that of sources. The sources for information to which we should first apply, the easily accessible Church histories, contain the historical data desired in very homeopathic doses. We have, however, in English some readily available source material in a great many articles in the Catholic Encyclopedia. For the convenience of those readers who may be interested we offer the following outline of a course with some of the more important pertinent Catholic Encyclopedia articles given in quotes after each topic:

a. Religion.—"Paganism," "Religion," "Monotheism," "Animism," "Fetishism," "Totemism," "Naturism," "Witchcraft."

b. Charity.—"Poor," "Poverty and Pauperism," "Alms and Almsgiving," "Charity and Charities," "Hospitals," "Insane," "Orphans," "Education of Blind," "Education of Deaf," "Leprosy," "Montes Pietatis."

c. Family and home.—"Family," "Divorce," "Woman," "Illegitimacy."

d. Property, labor.—"Labor," "Guilds," "Slavery," "Popular Action" (in Supplement).

e. Human life and health.—"Duels," "Infanticide," "Suicide."

f. Civic and international relations.—"Law, Civil, Influence of the Church On," "Papal Arbitration," "Truce of God," "Prisons," "Ordeals," "Democracy."

g. Religious liberty.—"Toleration, History of," "Inquisition."

h. Knowledge.—"Libraries," "Manuscripts," "Medicine," "Astronomy," "Geography," "Anatomy," "Physics," etc.

i. Education.—"Education," "Schools," "Colleges," "Universities," "Monasticism."

j. Arts.—"Sculpture," "Painting," "Ecclesiastical Art," "Gothic," "Byzantine," "Miracle Plays," "Moralities," etc.

The Reading Lists and Index of the Encyclopedia will furnish references to a much larger number of articles on the foregoing main subjects. A great deal of usable information can be gotten from the many works of Dr. James J. Walsh and from the very remarkable little work entitled "Key to the World's Progress," by Charles S. Devas. Among elementary

works from non-Catholic sources may be mentioned Uhlhorn's "Conflict of Christianity With Heathenism," Karl Schmidt's "Social Results of Early Christianity," and Brace's "Gesta Christi." While all three of these were written several decades ago, there is a great amount of factual content in them that can be used for illustration.

For current Catholic work in various fields, the Catholic weekly papers and Catholic periodicals furnish abundant source material. Special attention may also be called to the recently published directories of American Catholic charities and of American Catholic schools, as well as to the official Catholic directory of the United States and Canada which is published annually.

The foregoing list of sources is very rudimentary and popular. An adequate bibliography would run into several hundred titles. The list given will, however, serve as a sufficient introduction for those who may not be familiar with the field. Meanwhile may we not hope that some public-minded professional Catholic historian will soon write us a history of integral Catholic life?

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CANON DORLODOT'S CHRISTIAN NATURALISM

During the past year the evolutionary broadcasting stations of Bateson, Wells and Bryan have been causing a profound stir in religious and scientific circles. Popular interest has become so aroused that state legislatures are considering anti-evolution bills and university faculties are compelled in self-defense to pass anti-interference resolutions. The old thought and the new, unable to effect a compromise, seem to be preparing for a final struggle.

It is quite providential, then, that at this very time there comes from across the water a calm, clear voice bearing a distinct message at least to Catholics. It emanates from a center of learning that is both old and new, both religious and scientific; and if our receiving sets are of sufficient strength, it behooves us to try to tune in. I refer to Canon Dorlodot, of the Catholic University of Louvain, whose utterances on "Darwinism and Catholic Thought" have the approval of his scientific confreres and the approbation of Mother Church. His little book of 180 pages is now available in English. Its ideas are not new, yet it is safe to say that most of its readers will be surprised. The idea that the earth is round was not new in Columbus' day, yet Columbus had to demonstrate it to the public. Dorlodot proves his propositions. The first one is: "The teaching of the Fathers is very favorable to the theory of absolute natural evolution." His third one reads: "The application of the certain principles of Catholic philosophy and theology to the data of the sciences of observation transforms into an absolute and reasoned certitude the conviction of the simple naturalist in favor of a very advanced system of transformism. It also obliges us to accept, at least as extremely probable, the theory which derives all living beings from one or a very few elementary organisms, as Darwin held." In a word, he demonstrates that from a Christian viewpoint evolution must be looked upon as a law of nature, one of the secondary causes through which God acts.

Dorlodot himself does not deem it necessary for his purpose

to spend much time on definitions. Nevertheless it may be worth our while to brush up on the precise meaning of such terms as *Evolution*, *Darwinism*, *Fact of Evolution*, *Theory of Evolution*. These expressions, together with an accentuated question mark, frequently come from the lips of our inquisitive young Americans, and we teachers must needs have an answer that will bear inspection.

The law of evolution I should define simply as follows: New organic species arise by modification from older ones without the intervention of any special creative act. This law is opposed to the idea of special creation of each species and is synonymous with "transformism." It does not state *how* new species arise; we do not know that. But such agnosticism does not render the definition "vague or noncommittal." It is just as clear as the statement: Oaks grow from acorns. We do not know how that happens either.

This law of evolution, or transformism, independently of any hypothesis attempting to describe, explain or give reasons for it, is often referred to as the "Fact of Evolution." Theories are attempts to account for the process, to assign causes. The theories may all be wrong, or there may be no theories at hand, yet the fact is not thereby affected.

Darwin's theory of Natural Selection, now considered by many defunct, is such an attempted explanation. But even as one of the theories it still shows signs of life. A theory is not wholly dead until all reasonable men have given it up in its entirety, and while Darwinism has long lost its youthful dominance and vigor, some sparks of its vitality may be of the undying sort; we do not know, nor does it make much difference. Those who unsheath their hostile pen against Darwinism have, or ought to have, in mind one of the several other meanings of that term. Father Muckermann ("Attitude of Catholics Towards Evolution") enumerates four such meanings. One of these only deserves our relentless antagonism, or, if circumstances permit, our pitying contempt. Darwinism in this special sense is not merely a belief in what we have termed the fact of evolution, nor yet is it adherence to Darwin's pet theory of Natural Selection; it is rather a defiant disbelief in a personal Supreme Being because the fact of evo-

lution is said to explain all things and to be itself in no need of explanation whatever. In justice to Darwin this despicable lump of intellectual perversity should be dubbed "Haeckelism" or something equally suggestive. Yet for many, both pros and cons in the evolutionary arena, Darwinism means all this; no wonder there is a crisis.

But it will not help us to shrink timidly from the very word *evolution* because it has gotten into bad company. I am vividly aware of the dangers of an evolutionary philosophy. Not long ago I had the privilege of discussing the subject of immortality with one of the recognized authorities in science. He believes that a man lives on in his works, and that is all. He naively asserts that though at first he felt the prospect of ultimate annihilation hard to contemplate, he is now fully reconciled. He thinks that a man who has spent a "life of service" here below ought to be satisfied when his time comes; it is natural to die. There is no misunderstanding this man; evolution has robbed him of his faith so completely that he does not even desire to recover it. On the other hand, he is a good and zealous man, of irreproachable character, anxious in his own way to be of service, and part of that service is to help men attain the freedom that comes with knowledge. He is discreet in his utterances, knowing that if he speaks his mind too freely his hearers will be repelled, whereas he must aim to attract. So he makes use of the same methods that "converted" him—education along evolutionary lines. He knows, the thing which we Christians justly fear, that when a person has become saturated with that spirit of pure naturalism which animates modern science there is little room left for faith.

Is this man's attitude typical? I think it is. Is it due to the theory of evolution? Undoubtedly. It is a state of mind especially common among specialists, whose intellect, convinced of the facts of evolution and totally preoccupied by them, has become estranged from all higher activities of the soul. Thomas Edison is a good type; he does not believe, because apparently he has not time to give such matters adequate consideration. The laws of electricity have occupied all his attention for years, and in place of the Law-maker

the laws themselves receive his homage, such as it is. By the way, however, we do not for that reason question his accuracy on the facts of electricity.

The tragic element in the life of these scientific leaders is that they are very often immune to the logical consequences of their own doctrine. The germ of immorality finds no congenial soil in one whose life is dominated by intellectual ideals, especially if he is also inoculated with the preventative serum of the conventions of society and a decent self-respect. Such men pass as specimens of perfect moral health, but they are carriers of a disease that is disastrous to the rank and file. Some day these Frankensteins will awaken to the danger of their own creations; that will be when the masses are thoroughly infected and it will be too late.

Coming back now to the simpler question: Has the "fact" of evolution been established? let us see what answer we can give. Whether we like it or not, *all recent authorities* in biology and geology agree that it has, and with them the Catholic Dorlodot. The proof lies in the undisputed data of paleontology, geographical distribution, and comparative morphology, including embryology. Genetic evidence along the lines of Mendel's law is not at present sufficient to have weight one way or the other as regards the "fact," however important it may be in the search for a correct theory.

When Bateson says: "We have no acceptable account of the origin of species" (*Science*, January 20, 1922), he implies that Darwinism, one of the theories, is unsatisfactory; immediately some of our Christian apologists quote him with great glee, for Bateson is an authority. But when he adds: "Our faith in evolution is unshaken . . . from the facts it is a conclusion which inevitably follows" (*Ibid.*), strangely enough this authority vanishes.

It is undoubtedly true that authority is worth merely as much as its arguments and no more. But when all the authorities agree, and when the subject is such that weighing the arguments is possible only by those who have had a long technical training, what are we to do? For my part at least, bow my head in adoration of Him whose ways are inscrutable and give assent, provisionally it may be, to the

fact of evolution. As I see it, transformism is here to stay; and the sooner we educate our people to look upon it as a theory or a system or a fact that is religiously and ethically colorless the better we will serve our Christian cause.

As a matter of fact, there is a double crisis in evolutionary thought today. One element reminds us of the heliocentric controversy of Gallilean days; it is a struggle between the old science and the new. Analogy suggests that the new science will likely be the victor. The other is a much older and a fundamental antagonism revived with the help of modern and hence more insidious weapons. It dates back at least to the days of Moses and will continue long after evolutionary discussion has become a harmless recreation. As it faces us today it amounts to this: Shall godless or Christian evolution prevail? Godlessness in its naked reality has little attraction, and for that reason it has sought protection by taking sides in a purely scientific controversy. It has succeeded remarkably well in confusing the issue. It has found many admirers because few are keen enough to distinguish the twofold elements in what appears to be a single fight.

For us Christians Dorlodot has blazed the trail. He has indicated clearly in a masterly work what path we are to follow, namely, the one pointed out to us by Catholic tradition, the Church Fathers and the Scholastics. It is the path of Christian naturalism, which teaches that the laws of nature are but the ways of God.

In refreshing contrast to the nervous concessions and labored arguments of most of our apologists comes the clear ring of the doctor of Louvain. Let us listen in. If we understand our religion as he does, there will no longer be occasion for doubt or timidity. We have a glorious inheritance in the traditions of Mother Church, an inheritance that can save us equally well from the perplexing anxiety of Bateson, the crude nonsense of Wells, or the panicky zeal of Bryan.

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EDUCATION IN NOVA SCOTIA BEFORE 1811*

(Continued)

THE FRENCH PERIOD

The standard-bearers of pioneer educational effort in Nova Scotia were missionaries of the Catholic Church. Both in informal and institutional methods of teaching they led the way. Primarily they were intent on the conversion of the savages and the maintenance of religious discipline and observance among the French Acadian peasantry. But they were not unmindful of the admonition of the Church, that her jewels are not to be cast before swine. With unyielding perseverance they labored unremittingly to sow and bring to fruition the seeds of a liberal Christian discipline, and the success they achieved entitles them to recognition as the original teachers of Nova Scotia.

The instruction given by the missionaries was first of all religious, and hence moral. It did not concern itself with the mechanics of teaching, but it demanded practice and hence expression. Of the Acadian it made an individual of remarkable moral character, and it subdued the Indian by teaching him how to curb his savage instincts. These beneficial results were attained by a method of general religious discipline and teaching. For this reason it is difficult to appreciate at this date the true educational character of the work done by the French priests in Acadia. Evidence of it, however, is still to be seen in the rectitude of life characteristic of the Acadian and in the submissive docility of the Indian.

It is usually said that the French pioneers in Acadia were an extremely ignorant class of people, that they had no conception of the higher branches of learning, and that their knowledge of even the elements of education was very deficient. It is admitted, however, that in the daily conduct of their lives they observed a moral code and practiced a reciprocal relationship most edifying to a Christian community. In the light of modern educational conceptions these two statements do not perfectly harmonize. Such exemplary

*A dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the degree of Doctor of Philosophy.

conduct must necessarily rest on a foundation of education and breeding. No doubt the Acadians, when we compare their scholastic attainments with those obtaining in our day, were deficient in the mastery of the mechanics of education. But this does not necessarily imply that they were void of all cultural qualities. The moral courage that they manifested in their way of living betokened the enjoyment of an educational discipline and the functioning of ethical principles taught them as necessary corollaries to the religion they professed.

The unqualified assertion sometimes made, that the Acadians were obstinate because they were ignorant, is erroneous. More proper would it be to attribute their attitude to loyalty to their institutions, particularly the Church. As records abundantly show, the object of the conquerors was, in the first instance, to proselytize. This motive the Acadians resented, for they loved and respected their Church and her missionaries. The welfare of their priests they held above all other considerations. In the report of the interview between Governor Cornwallis and the Acadian delegates in 1749 this solicitude is well shown.¹ Their first concern on that occasion was the fate of their priests. Experience had taught the Acadians that the motives which drew the missionaries to Acadia were inspired neither by greed of gain nor hope of political preferment; and they rejoiced that amid the bewildering dictates of a shifting authority they could at least repose trust in their clergy.

Among the Indians, no less than among the French, the priest was held in high esteem. With the converted tribes his authority ranked with, if it did not exceed, that of the chief. The Micmacs, who eventually were all converted to Catholicism, regarded him as the benefactor of their tribe and to this day cherish in affectionate remembrance the traditions regarding the apostolic pioneers of the faith who were the means of their conversion.² The Micmac Indians are a resentful and sensitive people. The fact that they have so long retained such a marvelous devotion for the priest is significant of the tender care they formerly received at his hands.

¹ *Public Records of Nova Scotia*, Vol. 209, p. 9.

² See *The Missionary*, Apostolic Mission House, Washington, D. C., Feb., 1921, p. 41 *et seq.*

To effect such a remarkable transformation in a savage people the missionaries must have taught religious doctrine prudently and effectively. The result achieved vindicates also the virtue of religion as an educating medium and compels us to consider this fact when we attempt to form an adequate conception of the educational attainments of the Acadians. Information of this nature is not to be found inscribed in official communiques of the time, for the subject is one that by nature is not reducible to written fact. Though it may be admitted that the Acadians were, on the whole, *illiterate* it may, on the other hand, be urged that aptitude to manipulate the mechanics of scholastic learning is not a necessary concomitant of *education*. Formation of nobility of character is the true office of an effective education.

Turning to written records, we find them not entirely barren of evidence conducive to the belief that the clergy continued to exercise pedagogical functions among the Acadian French when adversity had removed from them all other means of instruction. When years after the conquest the Acadians were, on several occasions, called upon to subscribe to various forms of oaths and papers submitted by the English for endorsement, approximately 60 per cent were capable of signing their own names. Since those signatories had never gone beyond the confines of Acadia they must necessarily have acquired this accomplishment within the shadow of their own homes and presumably through the good offices of their own priests.³ It is an indication also that the Acadians were not wholly unacquainted with the rudiments of a school education, and it is a tradition still preserved among them that their original ancestors in Nova Scotia numbered among themselves men who were well schooled.

The first permanent settlement of the French in Nova Scotia was made at Port Royal, now Annapolis, in 1605. From this point as a center they gradually extended themselves over the fertile lands adjoining. Progress, however, was slow, and for a long time their advance was uncertain and haphazard. In fact, France, after more than a century of occupation, left Acadia to the English in 1713 almost as

³ *Public Records of Nova Scotia*, Vol. 6.

she had found it. What are now the centers of population in the province were still resplendent in primeval loveliness. The cause is apparent.

France was in continual difficulties in Europe. England was her greatest rival, and this gave rise to incessant petty warfare between their colonists in North America. Left to themselves the Acadians were too beset with difficulties to look to more than the satisfaction of their physical needs. Their physical surroundings in a country as yet untouched by the hand of man made unusual demands on them. It required their most vigorous exertions to provide food and shelter for themselves and their dependents. Most distressing of all, they were subjected to the tyranny of a villainous band of administrators who, sheltered by the security which distance and isolation afforded, practiced high-handed rapacity with impunity. Moreover, the attacks of the unconverted savages had to be guarded against, while the depredations of New England privateers were no less annoying. The cumulative effect of these several circumstances was to render the French settlements in Acadia inconstant and shiftless and expansion precarious.

The population of Acadia is computed to have been 400 in 1671.⁴ M. de Meulles, Intendant of New France in 1686, has left us a census of Acadia for that year. The figures are based on observations made in the course of a personal visit and may therefore be accepted as reliable. His estimate of the number of French people in Acadia is 885, distributed over the territory as follows: Port Royal, 592; Cape Sable, 15; Port La Hève and Merlignauiche, 19; Baie de Mines, 57; Riviere St. Jean, Pesmouquody, Megays and Pentagouet, 16; Beaubassin, 127; Riviere Miramichy, Chedabouctou de Nepisiquy and de l'Isle Percee, 59. A few more settlements were made before the end of that century. In 1710, Governor Vetch reported to the British Government the number of people in Port Royal, including those within cannon shot of the fort, to be 500.⁵

⁴ Brown, George S., *Yarmouth, Nova Scotia*. Rand Avery Company, Printers, Boston, 1888, p. 122.

⁵ *Public Records of Nova Scotia*, Vols. 2, 5.

In 1714, he estimated the whole French population of Nova Scotia at 2,500; and the Recollet missionary, Felix Pain, states that on the same date there were 583 people at Port Royal and 1,103 at Minas.⁶ These figures do not take into account the number of people settled on Cape Breton Island. In Vetch's report, referred to above, belief is expressed that there were then as many people in Cape Breton as on the whole peninsula of Nova Scotia. But the estimate of another authority, 720, is probably more correct.⁷

The Capuchin Schools at La Hève and Port Royal.—From 1615 to 1629 the Recollets controlled the missions in Acadia. They left on the latter date, when Port Royal fell into the hands of the English. On restoration of the country to France by the treaty of Saint-Germain-en-Laye in 1632, Cardinal Richelieu, as chief of the Compagnie des Cent Associés, called upon the Capuchins, another branch of the Franciscan Order, to reclaim the field lately relinquished by their brethren in New France. The whole of Acadia was transferred to their charge and six members of the order from the province of Paris prepared to accompany the newly appointed governor, Isaac de Razilly, to Acadia.⁸ To them belongs the distinction of having established the first school known to exist in Nova Scotia.

Sailing from France in midsummer, 1632, Razilly arrived at La Hève on the eastern shore of Nova Scotia early in August. No time was lost by the Capuchins. They began to lay the foundation of their mission immediately and before the end of the year were "inhabiting two houses or hospices, one at Port Royal and one at La Hève (Portus Mariae)."⁹ "As soon as circumstances permitted," writes their historian, "the Capuchins established their first Indian School at La Hève and called it, according to the custom of the times, a

⁶ *Ibid.*, Vol. 3.

⁷ *Canada and Its Provinces*, Shortt & Doughty, 25 Vols., Toronto, 1913, Vol. 1, p. 209.

⁸ Lenhart, Reverend John, O. M. Cap., *The Capuchins in Acadia and Northern Maine. Records of the American Historical Society of Philadelphia*, Vol. 27, No. 3, September, 1916, p. 201.

⁹ Relation of the work of the Capuchins in Acadia submitted to Propaganda, July 19, 1632: extant in *Archivio di Prop. Fide*, Atti Vol. 8, No. 6, f. 269. Quoted by Lenhart, *op. cit.*, p. 208; by Cesinale, III, p. 677, note 4.

Seminary. The exact date of the foundation is not known. The Rev. D. McPherson makes it contemporary with the Jesuit Huron college at Quebec. 'About 1635,' he writes, 'the Capuchins opened their college at Port Royal.' Father Candide favors a somewhat later date. 'It seems to me,' he says, 'that the construction of the *Seminary* at Port Royal must be placed after Razilly's death (1635). It was certainly started before 1635, and, consequently, preceded the Quebec seminary, the fruit of the same thought, of the same devotedness, and of the same apostolic spirit.' Very probably it was begun about 1633 in La Hève, and in 1636 transferred to Port Royal."¹⁰

Rather convincing evidence in support of the latter view is deducible from a knowledge of the conversion policy advocated by Cardinal Richelieu at this time as revealed in the instructions he and Père Joseph, Prefect-Apostolic of all the French Capuchin missions, had given the Acadian missionaries on the eve of their departure from France. Richelieu believed that progress in conversion of the Indians would be facilitated by beginning with the education of their children in boarding schools.¹¹ Later on, these children having acquired a certain mastery of elementary learning and Christian doctrine, could be returned to their parents and advantage taken of their influence in inducing the natives generally to embrace Christianity. Father Pacifique points out that "Cardinal Richelieu had given explicit orders (to the Capuchins in Acadia) to civilize the Indians by giving them a regular course of instruction," and expresses the opinion that "for this reason the Fathers could not delay the establishment of a 'Seminary' both for training and civilizing Indians alongside French children for such a long time."¹²

(To be continued)

PATRICK WILFORD THIBEAU.

¹⁰ Lenhart, Rev. John, *op. cit.*, Vol. 27, No. 3, pp. 223-224.

¹¹ *Ibid.*, p. 222.

¹² Private correspondence of the writer with Rev. John Lenhart, O. M. Cap., St. Augustine Church, Pittsburgh, Pa., of date Nov. 7, 1921. Information on this point also obtained through correspondence with Rev. Father Pacifique, O.M. Cap., Restigouche, Bonaventure Co., P. Q.

CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards as of sufficient general interest. A word from you regarding your solution of any of the many problems concerned with the teaching of the classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

The cultural values of the study of Latin and Greek in so far as concerns the high-school course have usually been completely ignored, and occasionally, as a reaction against this, very much overstressed. The Latin as at present arranged in the high-school curriculum, if properly taught, is intrinsically valuable from a cultural standpoint.

The "Gallic Wars" is the earliest continuous description extant of the life and civilization of Northern Europe, and to have read it properly is to know an historical document of the first importance. Furthermore, the student sees the whole military organization of Rome in operation and becomes acquainted directly with the greatest of the Romans.

The intelligent reading of Cicero's orations gives one a familiarity with Roman politics at its most impressive period and gives a personal acquaintance with one of the world's greatest orators. Also, Cicero's great civic virtues, especially his death-defying love of country, should in a measure be transmitted to his youthful readers.

A careful study of Virgil is the enjoyment of a beautiful epic, one of the greatest ever written, which, especially when combined with a reading of Ovid's *Metamorphoses*, give the student the ability to appreciate the English classics which he could hardly obtain in any other way. An understanding and appreciation of the masterpieces of Greek and Roman art may come through English sources, but a high-school student who has studied Virgil is in a position to know them more intimately.

The great classics of Greece and Rome form the basis of all education, not because they are the oldest, not because they have any "sacred claims," but because they are the background of all the subsequent achievements of our civilization. Our language, our laws, our manners, our art, our very instincts are derived from them. The study of the language develops the important linguistic sense; the subject matter develops the historic and literary sense.

The Annual Report of President Lowell for 1920-21 contains many interesting remarks about the classics. He has mentioned (14-15) a number of the specific objects of education in any given field and says that, important as they all are, the most important is the power of analysis and synthesis. Such an object, he observes, is most difficult to attain, and, like all others, is acquired mainly by practice. The great difficulty is to find problems within the grasp of the younger child, and continuing (17-18), he says:

But there are subjects within his range. To the writer it has seemed that, quite apart from the literary heritage of the classics whose value to the student comes only after a struggle with the language, one of the chief merits of the old school regimen of Latin, Greek and mathematics lay in its constant presentation of problems that needed no greater knowledge than the child possessed. Mathematics is of course essentially a series of problems, beginning with arithmetic and running at school through algebra, geometry, and sometimes trigonometry. In fact it is almost impossible to teach mathematics except by the problem method. The same thing is true in the study of the ancient languages. . . . It has been said that the process, good for those who take a real interest in it, is not of much use for others. But the experience of one who at that time was not much interested in the study leads him to believe that almost all fairly intelligent boys derive no small profit from these efforts at translation; although it may be admitted that the profit is greater to those who have, or can be given, a purpose for their effort.

In speaking of the project method, he calls attention to the fact that the translation of an ancient tongue properly taught presents a constant series of problems and involves a process of training which many modern educators have overlooked,

and which is in fact more in accord with the latest tendencies of education thought than they have been aware.

At the fourth annual fall meeting of the Classical Association of the Atlantic States, held last December at Tower Hill School, Wilmington, Del., a most interesting discussion was held, at the instigation of the American Classical League, on the Latin requirements as laid down by the College Entrance Examination Board. Since these requirements are practically identical with those of the Affiliated School Board, this discussion is of special interest.

None but teachers in the schools were permitted to express opinions. It is also to be noted that a great many entered the discussion, which was conducted with a surprising unanimity of opinion.

The requirement of Caesar's Gallic War I-IV has always been the cause of great complaint. In this regard, it was the unanimous opinion of those present that so-called second-year Latin books do not work; that pupils find the transition from such books directly to the story of the Helvetian campaign, Book I, virtually as difficult as if they had not used a second-year book at all. Far more successful was found the plan of beginning with the easier and more interesting passages of the Gallic War. It was found highly desirable to have, from the very first, a definite plan with respect to teaching syntax, regarding it more as teaching new matter rather than as reviewing something which the student has already studied.

The substitution of passages from Ovid for one of the six books of Aeneid required in the fourth year was found satisfactory. It gave the pupils more knowledge of mythology from first-hand sources.

The attempt to bring in some of Cicero's letters in connection with the Catilinian orations had proved unsuccessful, because the letters in the main proved too difficult. However, passages from Sallust had been employed with success to illustrate and interpret certain parts of the Orations against Catiline.

For the purpose of stimulating discussion, the question was raised: "If we had only half the quantity of Latin to

read in the preparatory school course that we are now expected to read, would our situation, real or supposed, be any better?" In discussing this question, it was clearly the sense of the meeting "That the present curriculum in Latin for the preparatory schools is not excessive in its demands; that such difficulties as are experienced in the teaching of Latin in the schools do not arise primarily out of the curriculum, but out of other things; that there is abundant opportunity for adaptation of the course to the needs of the pupils, if teachers have the proper knowledge of Latin and the requisite measure of initiative; and that finally there is no justification whatsoever for the view that the only possible remedy for such troubles as beset teachers and pupils in the schools is revision of the curriculum."

This opinion has constantly been expressed as the feeling of the Department of Latin at the Catholic University, in answer to the many attacks upon the present requirements, and it is indeed gratifying to find its judgment so sustained by a large representative body of teachers in the schools.

Furthermore, an opinion also expressed at the gathering was that the quantity now prescribed for the school course in Latin is a distinct advantage, because it affords an abundance of opportunity for the reading of Latin at sight. Any lessening in the requirement would promote that mechanical teaching of a fixed number of lines a day, with regular review and then more review, which, as much as anything else, devitalizes the study of Latin.

Much has been said in these columns of the Latin element in English speech, its importance for a thorough understanding of English, and its utility in aiding the student in his study of Latin. English words of Greek origin are not nearly so numerous as those derived from Latin, but they are very important, especially in the technical terms of the sciences. In fact, a prominent teacher of science in one of our Catholic colleges said recently that he practically despaired of teaching an accurate and understanding use of scientific terms to students totally ignorant of Greek.

Hoffman's "Every Day Greek," published by the University

of Chicago Press, \$1.35, gives much valuable material on this point. Father F. P. Donnelly, S.J., in a clever article entitled "Greek in English" (to be procured from the office of the American Classical League at Princeton, N. J.), shows how several pages of English may be written in words almost exclusively derived from Greek.

Among the various activities of Latin clubs and extra-curriculum projects of Latin classes has been mentioned the publication of a newspaper. Professor Sage, in his News Letter, makes special mention of the following as exhibiting commendable energy and enthusiasm, and as worth reading: the "Forum Latinum," published at the Boys' High School, Brooklyn; the "Latin Club Bulletin," from the Louisville Male High School, and a new paper, *Mercurius*, published at the Mishawake (Indiana) High School, under the guidance of Miss June Eddingfield.

The period of two years set aside for the completion of the work undertaken by the Classical Investigation under the General Education Board and American Classical League is now in its second year. Some idea of the extent and manner of this survey has already been given in these columns. No conclusions obtained by these studies have as yet been published, but they will soon be available for distribution either in magazine articles or in separate bulletins.

One of the first tasks which this committee assumed was the compilation of a list of objectives for the study of Latin, the most outstanding of which Prof. W. L. Carr presented recently to the Classical Section of the State Teachers' Association of Texas. They are the following:

1. Ability to read Latin with intelligence and pleasure after leaving school.
2. Ability to understand and personally appreciate the Latin authors.
3. Ability to define English words through the words from which they are derived.
4. Ability to spell, through knowing family groups.
5. Knowledge of the principles of English grammar.

6. Improvement of pupil's literary taste and style in English.

7. Ability to understand Latin quotations, mythological references, and scientific terms in subjects such as geography, physics, chemistry, law, engineering.

8. Ability to understand history and government.

9. Development of reasoning power through translation.

10. Development of habits of attention, accuracy, neatness, and persistence.

11. Increased ability to learn other foreign languages, especially the Romance group, which is modern Latin.

ROY J. DEFERRARI.

EDUCATIONAL NOTES

THE INDIANA SCHOOL SURVEY

The results of a survey of the public schools of Indiana, initiated by reason of a resolution of the state legislature of 1921 and conducted mostly by experts from the General Education Board of New York, have been recently published in a volume entitled "Public Education in Indiana." This report contains two parts. The first part reviews the present status of public education in Indiana and is followed by a series of recommendations looking towards the improvement of the schools studied. "Indiana is usually regarded as amongst the states that possess a fairly good system of public schools. As a matter of fact, the state has in this matter a better reputation than it deserves," is the conclusion of the Education Commission (p. 264). It may be of interest to point out to those engaged in Catholic educational work exactly what the investigators found fault with in the Indiana system, as well as to study the recommendations which they propose to remedy these defects.

Whilst it is true that no diocesan system would duplicate the faults of the Indiana public schools, yet some points of resemblance may be found, and at least the suggestions for improvement, representing, as they do, the mature judgment of such leaders in educational thought and practice as Doctors Buttrick, Flexner, Inglis and Capen, cannot but be very helpful to all who are interested in the betterment of our schools.

By means of a series of standard tests given in reading, spelling, arithmetic and history, it was discovered that the instruction in the city schools, in the eighth grade, to cite but one example, is practically one grade behind the average the country over, and is therefore that much below standard. The instruction in the rural schools, especially of the one-teacher type, of which there are 4,803, is almost two grades behind the average the country over. Added to this, or rather as a direct result of poor teaching, there exists an alarming amount of retardation, reaching in one case to 50 per cent

of the pupils, who were in a grade below the eighth, to which they normally belonged. Summing up its conclusions as to pupil progress, the report states that "these age-grade figures for the state compare favorably with similar figures from other parts of the country. They indicate, however, that half of all Indiana children now in the eighth grade have lost one, two, three, or more years" (p. 27).

The survey of high-school education brought out no less interesting facts than did the study of the elementary schools. Indiana has numerous small high schools. In 1920-21 there were altogether 820 high schools in the state, with an enrollment of 86,880. "Of its 662 four-year high schools, one-third enrolled, in 1920-21, each not more than 50 pupils; nearly three-fifths, each not more than 75 pupils; and nearly three-fourths, each not more than 100 pupils" (p. 99). Whilst the work of the large high schools is practically up to standard, that of the small high schools, located mostly in rural or semi-rural communities, is "very unsatisfactory" (p. 33).

After having obtained the above results as to the quality of instruction given in the elementary and high schools of the state, the suspicion arose that the teacher problem lay at the bottom of it all and that the teachers of Indiana had not been adequately trained. Investigation confirmed this well-founded suspicion as to the elementary teachers; 15.7 had the requisite two years' training above high school, whilst 33.8 had had one year. But the remainder had had only one or two terms above high school, with the exception of 8.4 who had had high-school training or less. "Only 25 per cent of the elementary teachers of Indiana, or 3,230 out of a total of 13,051, are satisfactorily trained" (p. 35). In these figures no account is taken of the quality of the training which the 25 per cent, who had attended normal school for two years, received. The preparation of the high school teachers, especially the regular teachers in the city high schools, was much better. Another element in the teacher situation, which must be given due consideration in any correct diagnosis of the causes underlying the quality of instruction given, is the fact that the professional mortality is high, especially amongst elementary teachers, of whom 43 per cent have been in service

less than five years, and of this number 14 per cent are teaching for the first time.

We pass over the investigations relative to the licensing and salaries of teachers, buildings, grounds, and equipment, vocational education, as well as questions having to do with the state or local administration of these schools. Facts brought to light by these researches do not find an exact counterpart in our own school system. However, the value to us of the information collected about teacher-training institutions and the physical equipment of schools can hardly be exaggerated. Our teacher-training problem is a national one, with the limitation which arises from the fact that the great majority of Catholic teachers belong to religious teaching communities, many of which are controlled by diocesan regulations. But there is no reason why we cannot learn a great deal from the mistakes made in the past by public school boards in the construction and furnishing of Indiana schools, both elementary and high.

The report makes some very admirable and constructive suggestions towards the solution of the problem of teacher training, insisting on a clear-cut division of work amongst the different state institutions and assigning to each one a specific function to perform. To Indiana and Purdue universities, in the contemplated reorganization, would be committed the task of training senior high-school teachers; to Terre Haute State Normal School, that of training junior high-school and elementary teachers; whilst the activities of the Muncie Normal would be confined exclusively to the preparation of elementary teachers. Since the teacher-training institutions are so closely connected with the schools—in fact, they are a part of the school system itself—it is recommended that the State Board of Education exercise a measure of control and management over them. In this way, the fault for any falling off in standards or in the quality of the product of these institutions would devolve on the State Board.

These recommendations suggest the thought to the Catholic educator that, where feasible, instead of a number of different community teacher-training schools attempting to train every type of teacher—elementary, junior high school, senior

high school and special—it would make for conservation of our educational resources as well as for higher quality in product, if some scheme could be worked out whereby one community would devote its major efforts to training all the high-school teachers of the diocese, whilst on another would fall the task of preparing the majority of elementary teachers. Even in the case where a diocese is fortunate enough to possess its own training school, it seems that the different community training schools can be of invaluable service by tying up with the central training school.

The movement towards a standard type of Catholic teacher-training school has already set in. Before accepting any hard and fast rule which would determine the kind of institution that could prove of most value the country over, it would appear reasonable to survey what each diocese possesses as a *terminus a quo* for any future development, or even for a complete revamping of the system now in use. Until some such thing is done, it seems premature to talk of diocesan or provincial normal training schools. On the supposition that a scheme embodying the idea of a central diocesan system of training can be worked out and is found to function satisfactorily, the direction of normal schools should of necessity, and by right, become one of the principal functions of the diocesan superintendent of schools. Not only would this put the superintendent in more direct contact with his teachers than heretofore; it would insure a much desired uniformity in teaching methods and in results.

Education in the United States, both public and private, is in a state of flux. Even the layman knows that there is something wrong with the school. The people of Indiana, in our opinion, pursued a wise course when they called in a group of specialists to make for them their educational prognosis and to outline the remedies needed to effect a cure. There are competent educators who say that there has been a great deal of tinkering with our parish-school system or, what is perhaps worse, that we have allowed it to drift along helplessly. Might it not be the part of prudence, then, to begin, on a small scale, a survey of actual conditions in the Catholic educational system so as to acquaint ourselves with

the facts as they exist? If our schools have failed, let us find out where and why they have failed. If, on the other hand, they are doing their work well, we may congratulate ourselves and be impelled to greater efforts in the cause of Catholic education.

SEVENTEENTH ANNUAL REPORT OF THE CARNEGIE FOUNDATION FOR
THE ADVANCEMENT OF TEACHING

Ten Million Dollars Paid in Retiring Allowances and Pensions (pages 3-37).—During the seventeen years of its existence the Carnegie Foundation has distributed \$9,939,676 in retiring allowances and pensions to 1,020 persons. Of this sum \$787,000 has been paid to former teachers of Harvard, \$677,000 to former teachers of Yale, \$592,000 to former teachers of Columbia, and \$460,000 to former teachers of Cornell universities. The remainder has gone to eighty-five different institutions. There are now operative 396 retiring allowances and 246 widows' pensions, 63 of which were granted during the last year, entailing an annual expenditure of \$1,022,790. The average allowance paid is \$1,593. The maximum allowance has been fixed at \$3,600.

Resources of Twenty-six Million Dollars (pages 3, 173 ff.).—The total resources of the Carnegie Foundation now amount to \$26,376,000, of which \$15,192,000 belong to the permanent general endowment, \$8,914,000 to a reserve fund to be spent in the retirement, during the next sixty years, of teachers now in associated institutions, \$1,277,000 to the endowment of the Division of Educational Enquiry, and \$628,000 to a reserve fund to be expended in aiding universities and colleges to adopt the new plan of contractual annuities. The investments are all in bonds.

The Training of Teachers (pages 56-59).—Continuing the Foundation's studies of the training of teachers, the report presents a table giving the proportion of teachers in each state that hold certificates requiring four years of high-school training and two years of college training. Only in nine states do all teachers hold certificates that represent four years of high-school training—Arizona, Connecticut, Idaho, Indiana, Iowa, Maine, New York, Utah, and Washington. In six states

fourth-fifths of the teachers hold certificates that represent two years of college work—Arizona, California, Connecticut, Massachusetts, New York, and Rhode Island.

Legal Education (pages 59-90).—The report compares the law school standards recommended by the American Bar Association with those that will be required for admission to the Association of American Law Schools after September 1, 1925, and finds them to be very similar. Not more than 38 of the 147 law schools in the United States, and not more than 36 of the 53 such schools that belong to the Association of American Law Schools at present comply with these standards. This is an increase since last year of seven schools. The report also describes the activities of the Council on Legal Education of the American Bar Association in classifying law schools, and of the Washington Conference on Legal Education in endorsing, with qualifying interpretations, the American Bar Association's recommendations for admission to the bar. The value and the limitations of attempts to improve legal education by "standardization" are discussed. The usual table showing the entrance requirements, the time of day at which sessions are held, and the duration of the course of instruction of all law schools is supplemented by a comparison between the bar admission rules recommended by the American Bar Association and those actually in force in all forty-nine jurisdictions. No state positively requires law school study, as recommended by the association. All states fall far below the proposed requirement of two years of college study before the beginning of the period of law study. Few states, if any, require a period of law study as long as is recommended by the association. Fifteen states fail to require all applicants, even though graduated from certain law schools, to pass an independently conducted bar examination.

The Rising Cost of Education (pages 93-117).—Dr. Henry S. Pritchett, the president of the Foundation, has given especial attention in this report to the increases in the cost of schools that are due to mistaken views of education.

If the demands of the schools continue to increase at the present rate, the inability of society to pay the cost must bring

about radical curtailments. The public school will be endangered unless its cost is brought within limits that the public can bear, and unless it fulfils the primary objects for which it exists.

The increase in cost is due partly to increase in numbers, the betterment of facilities, the improvement of teachers' salaries. But a large part of the increase is due to the fact that the school is no longer conceived of as primarily an intellectual agency but as a means for learning something of every form of knowledge and for acquiring a preparation for a trade or profession. In the endeavor to do all this the public schools give a smattering of many things, weaken intellectual discipline, and increase expense enormously.

The conception that the public school is an agency in which any child may be taught any subject is fundamentally unsound and leads to expense beyond any man's ability to estimate.

As a result, the schools are overcrowded, with ill-prepared pupils who think they are going to obtain something which the school cannot give them, and whose happiness and usefulness should be found through other means. Both financial necessity and educational sincerity require that those who are responsible for public school education shall return to a feasible and educationally sound conception of the school, that they shall frankly admit what it can do and what it ought not to attempt, and that they bend their efforts to carry out those things that are feasible and necessary. Financial solvency and educational sincerity are to be found along the same path.

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STATE CONTROL OF PRIVATE AND PAROCHIAL SCHOOLS—A SELECTED
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EDUCATIONAL PERIODICALS

Catholic School Journal (January): Sister Mary Louise, Ph.D., contributes "A Word on Moral Education." Irene H. Farrell gives a number of practical details on the Teaching of General Science. In answer to the question, "Can Literature

be Taught?" Brother Bernardine, F.S.C., insists on the necessity of subordinating the study of literary forms, methods and rhetorical effects to the need of the pupil for understanding the message of the author. There are interesting contributions by Brother Leo and Dr. Kelley.

Catholic School Interests (January): Duluth has been carrying on a mental and educational survey of its Catholic schools. Sister Katherine, O.S.B., gives some details of the work that is being done. Rev. John P. Markoe, S.J., describes the educational system of West Point. Hugh Graham discusses the question as a factor in teaching. There is also a description of the Catholic Foundation at the University of Illinois.

American School Board Journal (February): In answer to the question, "The Supervision of Instruction: Why?" Charles A. Wagner outlines a practical philosophy of supervision. E. E. Lewis likewise discusses the problem of supervision, but from the point of view of scientific methods. Atlanta's school building problem is discussed by Dr. N. L. Englehardt. H. R. Bonner makes a point in favor of better compulsory attendance laws. A. F. Harman tells how Montgomery County, Alabama, consolidated its schools.

Education (February): According to Henry Harap, present education suffers from two great defects—it is almost completely taken up with the acquisition of existing systems of knowledge and it follows in the wake of accepted opinion instead of trying to *create* opinion. He feels that a better realization of "Social Objectives of Education in a Democracy" would help to remedy these defects. C. H. Mathes attempts to straighten out the tangle into which intelligence tests seem to have fallen, in an article on "Mental Yardsticks in Question." Harriet V. Barakian's article on "Adolescent Literature" should prove interesting to high school teachers. Prof. Stroebe offers some practical suggestions and indicates some sources on "The Use of Pictures as Illustrative Material in Modern Language Teaching."

Educational Review (February): Ira W. Howerth attempts to show that the pessimistic view of the relation of education to progress, which biological considerations might induce, is unwarranted. Education is the process of trans-

mitting the social heritage, which grows from generation to generation. It contains non-progressive elements, it is true, but these should be weeded out. He considers it humanly possible to construct a curriculum of world-wide application that would contain all the necessary elements for human progress. "Academic Freedom, Fundamentalism and the Dotted Line" is an article by A. Wakefield Slaten, which gives evidence of the troubles some of the non-Catholic denominational colleges are facing. College teachers will find much food for thought in a stimulating article by Edwin A. Lee entitled, "College Teaching: Service or Sinecure?" Materials for "Textbooks in Americanism" are discussed by Edward O. Sisson. The future of the Junior and Senior Years of the American College is problematical. Elijah Clarence Hill—"Shall the College be Divided"—gives some first hand information concerning the present attitude of the universities toward the Junior College. Benjamin C. Gruenberg seems to incline to the idea of making the physical director responsible for the sex education of high school pupils.

Elementary School Journal (February): Charles H. Judd continues his series of articles on the reconstruction of American education, discussing the reorganization of the grammar grades under title of "Some Constructive Principles of Reorganization." P. R. Spencer suggests that the teachers of a system might be called together two weeks before the opening of the school term for the purpose of study under the direction of the supervisors. This method would help to make for solidarity and would serve to get the new teachers into the spirit of the system. Two articles are devoted to the problem of phonics—"A Basic List of Phonics for Grades I and II," by Mable Vogel, Emma Jaycox and Carleton W. Washbourne; and "Phonics or No Phonics," by Lillian Beatrice Courier. Both studies approach the problem from a scientific angle. It is good to see objective methods being used in this field, which heretofore has been preempted by sentiment and mere opinion. Edith P. Parker offers "A Few Suggestions for the Informal Rating of Geography."

The School Review (February): There are three practical studies on curriculum making by such recognized authorities as W. W. Charters, David Snedden and Thomas H. Briggs.

Administrators should read these by all means, as they give an indication of the growth of objective methods of procedure in this important field. Other interesting articles: "An Experiment in Organization and Administration of High School Extra-Curricular Activities," by Cloy S. Hobson; "The Administration of Consolidated Rural Schools," by O. H. Greist; "The Present Status of Biology in the Secondary Schools," by Oscar W. Richards.

Journal of Educational Method (January): Edith Ringer describes "An Experiment in Child-Directed Education." Martha Kelly outlines "Minimum Essentials in Arithmetic for the First Seven Grades." Eda G. Willard's article, "A Project in Curriculum-Making," suggests the use of the project idea as a means of securing a more intelligent cooperation of the teachers in administrative matters. James F. Hosic discusses "The Rôle of the Teacher in the Project Method."

Religious Education (February): This number contains the papers that are to be discussed at the coming convention of the Religious Education Association. The contents are interesting inasfar as they give an indication of the manner in which non-Catholic authorities are approaching this problem. There is likewise a working Bibliography of recent literature on the question of religious education and church schools.

SOME NEW MAGAZINES OF INTEREST TO TEACHERS

Nature Magazine: A magazine devoted to the study of the out-of-doors. The first number, profusely illustrated, would indicate that this journal should prove helpful to teachers of nature study, geography and elementary science. It likewise offers material for supplementary reading on the part of the pupils. It is published by the American Nature Association, Washington, D. C.

The International Book Review, published by Funk and Wagnalls.—A monthly magazine devoted to notes on current literature and literary movements. The numbers to date have been eminently satisfactory. There is no evidence of the "log-rolling" that is making literary criticism a byword at the present time. The articles are thoughtful and are contributed by men of recognized authority. Those in charge of high school courses in English will find this review very helpful.

G. J.

REVIEWS AND NOTICES

Civic and Economic Biology, by Wm. H. Atwood, M.A., M.S.
Philadelphia: P. Blakiston's Son and Co.

A preliminary perusal of the preface and a glance at the table of contents of this book aroused the hope that we had come upon a text that corresponded to our own idea of how a course in biology for high schools should be arranged and one that might prove suitable for our Catholic schools. A careful reading, however, dispelled our illusions, and we have come to the conclusion that the book has little to recommend it other than the arrangement of topics.

The enumeration of all the faults we have to find with the work would not serve any useful purpose, but in justice to the author we feel obliged to state some of our reasons for objecting to the adoption of his text by our schools.

Our first objection, therefore, is to his treatment of the doctrine of evolution. There is, as far as we are able to judge, no scientific justification for some of the statements the author makes. We are told, for example, that all life came from a single cell; that natural selection is the only acceptable explanation of the question, "How did evolution take place?" that the presence of gill-slits in the embryo of man can be accounted for on no other basis than that our remote ancestors were at one time fishlike and lived in the water; that species can be changed (a point the author proves by asking us to recall the many *varieties* of dogs, chickens and wheat); that mentality has evolved from the lower groups, and so on. Now, whatever one's attitude toward the theory of evolution may be, it is, we think, generally admitted that the evidence is not yet at hand to warrant such unqualified statements as these.

Again, the author discusses in detail topics which are certainly beyond the comprehension of the high-school student. He calls attention to the woeful ignorance of the general public concerning the simple phenomena of reproduction and suggests the treatment of the subject in a sane way in our schools. His sane(?) way of treating it is by devoting several pages to the discussion of the embryological development of the chick, a topic which teachers often find difficult for the college sopho-

more to grasp. The question of eugenics is discussed at some length in the chapter on Plant and Animal Breeding, and there the high-school pupil is told that "the unfit must be sterilized as such an operation can be performed so that it has no bad effects on the patient."

Aside from these objectionable features, the book abounds in *errata*. In our reading we checked off no less than fifteen mistakes in spelling and several more in grammar, not to speak of an unusual number of typographical errors. The book is not up to the usual standard of Blakiston publications.

EDWARD B. JORDAN.

American Democracy, by Bridget T. Hayes. New York: Henry Holt Co., 1922. Pp. xxxvi + 435.

Gilbert K. Chesterton paid us a great honor when, in his inimitable volume, "What I Saw in America," he said that the ideal of the American people was its belief in the equality of citizenship. This unique distinction implies among the many other things that, if the ideal is to be preserved as the guiding star of our national life, it behooves us of today to leave nothing undone in the noble task of transmitting it to the children of today, the men and women of tomorrow. It must be handed over to these, our future citizens, in such a manner that it will motivate them in the right direction. To do less would be disastrous; to do more would be a work of supererogation. Some may contribute more generously in the process; all must strive to do their bit.

In the volume before me, Miss Hayes has gathered together in compact form the fruits of her service and experiences as a teacher of civics and history. She sends this volume forth in the hope that it will enable many of her fellow-workers to so present the problem of national continuity that it will be lovingly grasped by the youths of today and so intimately entwined in their daily lives that they will become models to that ever-increasing group of immigrants, on whom, in part at least, sooner or later no small part of our national problem will devolve. That Miss Hayes has been successful in her ambitions, time will, we feel certain, prove. When Miss Hayes

lectured to the history classes at the Catholic Sisters Summer School, held at the Catholic University last summer, her candor and honesty of purpose made us all feel that she was a master in her subject and a teacher well qualified to speak thereon. The reading of this volume, so recently from her pen, has but strengthened our opinion of her as one capable for the task she undertook. Her manifold purpose in preparing this serviceable textbook is tersely summed up in the simplicity of its dedication, to wit, "Pro Patria."

As a textbook, presenting the political phases of civics, "American Democracy" has much to commend it. Its form is attractive, compact and practical. Its chapters, both as to length and matter, deserve special notice. The wealth of illustrations, as well as the care evidenced in their selection, will add greatly to the utility of the book in the classroom. The choice of quotations for each chapter and the author's suggestion that they be memorized are earnestly endorsed. We trust that those in charge of the selection of textbooks in all our schools will give this volume a careful reading, and we further hope that no school will be without it, at least as a book for reference or collateral reading. To our Catholic schools, and especially to those affiliated with the university, we heartily recommend Hayes' "American Democracy" for collateral reading in American history.

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